



# METHODIST PROTESTANT.

## RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

### MASSACHUSETTS CONFERENCE.

The Massachusetts Conference convened at Boston on the 2d day of April, 1832, and was opened by reading the scriptures and prayer by Bro: Joseph Snelling, and organized by choosing Joseph Snelling President, and Thomas F. Norris, Secretary.

The preachers were stationed as follows:

Boston Station—To be supplied the current conference year by a committee from their own body.

Boston Circuit, including Cambridge and Malden—Thomas F. Norris, Superintendent. James D. Yates, John McLeish, Joseph Rumrill, assistants.

Lowell Station—James Frost, superintendent. Thomas Michael, assistant.

Marlboro' Circuit, including Bellingham and Milford—Calvin Cummings, to be assisted by the President at Milford Chapel.

Killingsly Circuit—To be supplied by the President, who has appointed Jonathan Kinney, an unstationed Elder.

Mansfield—To be supplied by the President. Wellfleet—Hezekiah Newcomb.

William Wyman, of Lowell, was appointed Conference steward.

*Resolved*, That the President be requested to attend all quarterly meetings; that he give notice three months previous to the time; that they be held on Saturday and Sunday, and that on those occasions a collection be taken for the benefit of the President.

*Resolved*, That we unreservedly adopt the constitution and discipline of the Methodist Protestant Church.

*Resolved*, That our next Annual Conference meet at Lowell, Mass. on the second Tuesday of March next.

The Conference proceeded in its business with great harmony, and the preachers entered on their work with alacrity, feeling persuaded that the race is not to the swift, nor the battle to the strong; but that God is able to give success to the feeble, and the few who trust in him. Accurate returns were not made of our numbers but from the best we could learn, the number of communicants does not vary much from three hundred.

THOMAS F. NORRIS, Sec'y.

For the Methodist Protestant.

### VIRGINIA.

Northern Neck Circuit, July 6, 1832.

Dear Brother,—We have abundant reason to be thankful to the Great Head of the Church for the harmony and brotherly love which exist, as also for the earnestness and zeal which are discovered, in regard to the things of eternity among our members. We sometimes have lively meetings. Jesus manifests himself in the excellency and loveliness of his character; and while contemplating Him as the lamb of God,

slain for poor sinners, we are enabled to rely on his name and merits, the Holy Ghost is imparted; peace and joy spring up within, and we rejoice in hope of a happier meeting in our Heavenly Father's house. While I write I am happy, and feel prepared to exclaim with the psalmists, "O give thanks unto the Lord, for he is good, and his mercy endureth forever."

Our numbers are gradually increasing. Our congregations are large, serious, and attentive, which I trust are the precursors of a gracious work. O that the cloud which we see in our horizon may arise and extend, and a good providence bestow a copious shower. Yours,

JACOB M. JENNINGS.

For the Methodist Protestant.  
KENTUCKY.

Warren county, July 10, 1832.

Dear Brother,—I enclose eighteen dollars, for the benefit of the Home Missionary Society of the M. P. Church. I hope that some arrangements will be made, for some able and experienced preacher, to pass through our section, to open, explain, and defend that which is right, for we are met here with great opposition by those whom I conceive to be opposing what is right and agreeable to the word of God; for it appears to me that the power to rule and govern ought to be in the body, and not exclusively in the head, the hand, nor foot. Did I say that we are opposed? Yes, brother, it appears to me that I see something of the same spirit that prevailed in the Jewish church when the blessed Saviour came to his own, for it appears that almost every thing we say or do, however good it may be, it is attributed by some to an evil design, and a wish to pull down the church of God, although I hear no complaint of our doctrines, they being the same as theirs; but all the difference is, respecting the tradition of man, to which they tenaciously hold.

While the Jews, as a people or a church, after having been delivered from under a monarchical government, confided in that God, who holds the destinies of all men and nations in his hands, they prospered as a people and a church; but when they lost sight of Him, in whom was their strength, and asked a king to go before them and fight their battles, as the manner of the gentiles was, God gave them one in their wrath, and they were made in many instances to grovel in the dark, and many calamities befel them as a nation. I believe that God is at this time working for his own honor and glory, and that the time is coming when every mountain shall be brought low, the crooked ways made straight, and the rough ways smooth; that is, when every man and woman will be at liberty to worship God according to the dictates of their conscience, directed by His word, and not by any man or set of men, who are not of their own choosing, and that every inquirer after truth will take the word of God for the man of his counsel, and not pin his faith to any man's sleeve, or set of men, who claim, by di-

vine authority, the power to dictate and to rule. I wish success to the principles of religious liberty, and cheerfully wait for the salvation of the Lord to be displayed in convincing and saving the sons and daughters of Adam's fallen race. Yours,

JOHN HINES.

For the Methodist Protestant.

### TENNESSEE.

Clear Creek, July 7, 1832.

Dear Brother,—As a denomination of Christians, we have great cause to be thankful for our present prospects in this country. From information received, we learn that our number in West Tennessee has more than doubled since the commencement of this year. As far as our principles are known and understood by intelligent and liberal-minded men, we have nothing to fear. But the experience of the last eight years has forced upon my mind the melancholy truth—that men are more disposed to follow the crowd than adhere to principle. Yours,

EDMUND D. TARTER.

For the Methodist Protestant.

### MASSACHUSETTS.

East Cambridge, July 8th, 1832.

We held our first quarterly meeting for this circuit, at Malden on Saturday and Sunday. It was a time of refreshing from the presence of the Lord; especially in love feast. Some of the saints shouted aloud for joy; and nine persons were received into the church from different parts of the circuit. We shall hold a four days' meeting in the chapel and neighboring grove at Malden, commencing on the 25th inst. Methodist Protestant ministers, and brethren, whether of our church, or Reformed Methodist church, are invited to attend, to seek for the blessings of God on his people, and for the salvation of sinners.

T. F. NORRIS.

The following letters we extract from the Methodist Correspondent:—

Warren county, Ohio, July 4, 1832.

Messrs. Editors,—Having just returned from my Missionary tour to the Sandusky country, some information relative thereto, I hope will not be uninteresting to your readers.

I left home on the 6th of May; preached in Springfield on the 11th, reached Columbus on Sunday, 13th, about 12 o'clock; went to hear Bro: Spencer, the stationed preacher, at four, who, to my surprise, called on me to conclude; I did so, which is the first time I have ever been invited into the pulpit by any of the episcopal preachers since I seceded.

I appointed a two days meeting, to be held the 2d and 3d of June, at which time a brother Freece, a preacher who had left the old fellowship five or six years ago, had sent an appointment to that place, though thirty miles distant. I visited him in the interval, and we came to the meeting in company; and blessed be our King and Saviour, we had a refreshing season;



a number of our old brethren, and some of the United Brethren, attended our love feast on Sunday morning; the school house was full by 9 o'clock; and the word preached was felt by some as a two-edged sword; while believers feasted on it as the bread of life. I preached again in the afternoon, at brother Souder's house, and administered the Lord's supper to about thirty; and glory be to God, it was a truly refreshing time. Brother Phillips and wife, and two young men from Uniontown, Pa. having settled in Tiffin, one mile and a half from Bro. Souder's, we thought it best to form a class here, which we did of eight members, brother Phillips was appointed leader; we also organized a class five miles below, for the convenience of the other members, which will be attended to by brother Merse, or brother Phillips; there is a good prospect for increase in both these places, especially if they had regular preaching. Brother T. H. a local preacher in Lower Sandusky, has made an appointment to preach at each place, and promised me that he would give them part of his time; he is a man of good talents, and much devoted to God; he is yet in the old church. I formed another little class in Huron county, about eight miles from Portland; here, a brother Blackman, a local preacher, from the old church, united with us. I preached at seven different places, and believe that a good circuit might be formed, if a preacher could go there. Our friends say they are both able and willing to support a preacher who would be acceptable, of which I have no reason to doubt, for numbers of them, who are with us, and others who want to be with us are wealthy; and I must speak it to the praise of both that they were more liberal to me in a pecuniary point of view than any people I ever served. Indeed I think myself in their debt and shall pay them another visit, as soon as I can.

I visited Portland also, and from what I could learn, a respectable class might be formed here. O! that our blessed Lord would thrust out more labourers! let us all pray for this.

A. MCGUIRE.

Extract of a letter from Aaron G. Brewer, dated Covington, Newton county, Georgia, June 12th, 1832.

"Our prospects in this state are in many places encouraging. We have some increase, and indications of revivals. But in other places the state of religion is low.

Many people, in this quarter, are content to wear the yoke of priestly domination. From their actions one would judge, that they are willing the preachers should dictate for them in all matters of religion, discipline, and conscience. Whether it is possible, they can be so stupid, as to think the preachers can answer for them, and thus take away their responsibility before God. I will not venture to say. But one thing to me is certain, they are either ignorant of the nature of their Church Polity, or they are enemies to the RIGHTS of mankind; for no man, who will tamely submit to have the right of self-government taken from him, and quietly yield to the jurisdiction of those who have assumed the Lordship over him, can be a hearty friend to the RIGHTS OF MAN."

Extract of a letter from Henry Nash, dated Zanesville circuit, July 1, 1832.

"Our next, and last quarterly meeting, will be held at the dwelling of C. Springer, five miles west of Zanesville, to commence on the 3d of

August. Our camp meeting will commence on the 16th of the same instant, on the farm of Bro. Bradford; and near the road leading from Zanesville to Thornville, 18 miles from the former, and five miles from the latter place. Ministerial help is solicited at both these meetings.

Surely God hath helped us on our circuit this year! One hundred and twelve have united with us since October. Forty of these are from the old church. Now take forty from one end of the scale and place them on the other, and this makes a difference of eighty.

We have, on Zanesville circuit, twenty fine societies; several of which we have formed this year; and our numbers are daily increasing.

Brother Black is doing well in Zanesville station. He has recently added ten members; and his meetings are lively and well attended."

H. NASH.

Extract of a letter from Thomas Sarchet, dated Cambridge, Ohio, July 2d, 1832.

"Our number has increased in this town. We have \$445 subscribed to build a brick meeting house. The foundation is now laid, 30 by 45 feet; we expect to get it finished through the summer. Our preacher, Bro. Thompson, is generally well liked; and brother Foreman, his colleague, is a promising youth of about 19 or 20 years of age."

T. SARCHETT.

#### RELIGIOUS.

*Selected for the Methodist Protestant.*

##### THOUGHTS ON THE PHRASE "THRONE OF GOD."

"The Scriptures frequently refer to a particular place, circumstance, or manifestation, termed *'The Throne of God;'* as in the following passages: *'Heaven is my throne, and the earth is my footstool.'* *'A glorious high throne from the beginning, is the place of Thy sanctuary.'* *'Therefore are they before the throne of God, and serve Him day and night in his temple.'* *'Blessing, and honour, and glory, and power, be unto Him that sits upon the throne.'* These, and similar expressions and representations, must be considered as merely metaphorical, or as referring to some particular region of the universe, where the Divine glory is reflected, in some peculiarly magnificent manner from material objects, and where the manifestations of the divine character are most illustriously displayed. If there be a reference to the splendor and magnitude of a particular portion of creation, there is an astronomical idea, which may help us to form some conception of *'This His glorious high throne,'* which is the peculiar residence of the Eternal. It is now considered by astronomers as highly probable, if not certain, from late observations, from the nature of gravitation, and other circumstances, that all the systems of the universe revolve around one common centre, and that this centre may bear as great a proportion, in point of magnitude, to the universal assemblage of systems, as the sun does to his surrounding planets. And since our sun is five hundred times larger than the earth and all the other planets and their satellites taken together, such a central body would consequently be five hundred times larger than all the systems and worlds in the universe. Here, then, may be a vast universe of itself; an example of material creation exceeding all the rest in magnitude and splendour, and in which are blended the glories of every other system. If this in reality be the case, it may, with the most emphatic propriety, be termed, *The Throne of*

God. This is the most sublime and magnificent idea that can possibly enter into the mind of man. We feel oppressed and overwhelmed in endeavouring to form even a faint representation of it. But however much it may overpower our feeble conceptions, we ought not to revolt at the idea of so glorious an extension of the works of God; since nothing less magnificent seems suitable to a Being of infinite perfections. This grand central body may be considered as the *capitol* of the universe. From this glorious centre, embassies may be occasionally despatched to all surrounding worlds in every region of space. Here, too, deputations from all the different provinces of creation may occasionally assemble, and the inhabitants of different worlds mingle with each other, and learn the grand outlines of those physical operations and moral transactions which have taken place in their respective spheres. Here may be exhibited to the view of unnumbered multitudes, objects of sublimity and glory, which are no where else to be found within the wide extent of creation. Here intelligences of the highest order, who have attained the most sublime heights of knowledge and virtue, may form the principal part of the population of this magnificent region. Here, the glorified body of the Redeemer may have taken its principal station, as *"the head of all principalities and powers;"* and here, likewise, Enoch and Elijah may reside, in the meantime, in order to learn the mystery of the magnificent plans and operations of Deity, that they may be enabled to communicate intelligence respecting them to their brethren of the race of Adam, when they shall again mingle with them in the world allotted for their abode, after the general resurrection. Here the *grandeur* of the Deity, the glory of His physical and moral perfections, and the immensity of His empire, may strike the mind with more bright effulgence and excite more elevated emotions of admiration and rapture, than in any other province of universal nature. In fine, this vast and splendid central universe may constitute that august mansion spoken of in the Scriptures, under the designation of the *THIRD HEAVENS—THE THRONE OF THE ETERNAL—THE HEAVEN OF HEAVENS—THE HIGH AND HOLY PLACE—AND THE LIGHT THAT IS INACCESSIBLE AND FULL OF GLORY.* Perhaps some, whose minds are not accustomed to such bold excursions through the regions of material existence, may consider the idea which has now been suggested, as too improbable and extravagant to claim our serious attention. In reply to such an insinuation, let it be considered in the first place, that nothing has been stated but what corresponds to the whole analogy of nature, and to several sublime intimations contained in the system of Divine Revelation. It is a fact, which in the present day cannot be denied by any one acquainted with the subject, that the material universe, as far as our eyes and our glasses can carry us, consists of a countless multitude of vast bodies, which completely baffle our feeble powers in attempting to form any adequate idea of them. This amazing fact, placed within the evidence of our senses, shows us, that it is impossible for the human mind to form too extravagant ideas of the universe, or to conceive its structure to be more glorious and magnificent than it really is. Again, nothing short of such sublime and magnificent conceptions seems at all suitable to the idea of a *Being of infinite perfections, and of eternal duration.* If we admit that the Divine Being is *infinite*, pervading the immensity of space with His presence, why should we be re-



luctant to admit the idea, that His *Almighty energy is exerted* throughout the boundless regions of space? for it is just such a conclusion as the notion of an infinite intelligence should naturally lead us to deduce. Whether does it appear to correspond more with the notion of an Infinite Being, to believe that his creative power has been confined to this small globe of earth, and a few sparkling studs fixed in the canopy of the sky, or to admit, on the ground of observation and analogy, that he has launched into existence millions of worlds—that all the millions of systems within the reach of our vision, are but as a particle of vapour to the ocean, when compared with the myriads which exist in the unexplored regions of immensity—that the whole of this vast assemblage of suns and worlds revolves around the grand centre of the universe—and that this centre, where the throne of God is placed, is superior to all the other provinces of creation, in magnitude, beauty, and magnificence? Who would dare to *prove* that such conceptions are erroneous, or impossible, or unworthy of that Being who sits on the throne of the universe? To attempt such a proof would be nothing less than to set bounds to Omnipotence—to prescribe limits to the operations of him “whose ways are past finding out.”

“Can any man conceive beyond what God can do?

Nothing but quite impossible is hard.

He summons into being with like ease,

A whole creation and a single grain.

Speaks he the word? A thousand worlds are born!

A thousand worlds? There's space for millions more;

And in what space can his great Fiat fail?

Condemn me not, cold critic! but indulge

The warm imagination;—why condemn?

Why not indulge such thoughts as swell our hearts

With fuller admiration of that Power,

Which gives our hearts with such high thoughts to swell?

Why not indulge in this augmented praise?

Darts not His glory a still brighter ray,

The less is left of chaos, and the realms

Of hideous night.”

B. H. R.

[To be continued.]

#### THE PLEASANTNESS OF RELIGION.

“Her ways are ways of pleasantness, and all her paths are peace.” Prov. iii. 17.

(Concluded from page 231.)

But Christianity presents objects for intellectual exercise peculiar to itself, and most interesting to man. What can be more interesting, what more important, than the speculations of moral wisdom? But alas! in morals the unaided mind wanders in the dark. Immersed in judicial blindness, the philosophers of antiquity long exercised their mighty intellects in the pursuit of moral truth; but with little effect. The more they speculated, the deeper they became involved in error. The darkness was too dense for human reason to penetrate. “The world by wisdom knew not God;” and if they knew not God, what could they know of the duty of man? It is true they did occasionally stumble upon some vestige of moral truth, preserved, though obscured, amid the traditions of ages; but even these stood alone, and only served to expose the imperfections with which they were connected. For all practical purposes, their best schemes were confused, defective, and erroneous. But how is this darkness of the ancient philosophy dispersed by the clear day-light of Christianity! In the code of morals which it unfolds, we behold a system, clear, simple, majestic, and most impressive; neither defective nor redundant; but adapted in every respect to the moral condition of man, meeting every difficulty, satisfying every doubt, and holding out motives, and enforced

by sanctions the most cogent and conclusive.—And that whatever pleasure there may be in the simplicity of truth, whatever gratification in the entire repose of satisfied reason, whatever security in the assurance of perfect freedom from error, they may be obtained by the sincere inquirer on this subject.

But there is one other field of contemplation still more peculiarly belonging to Christianity;—a field vast as infinity, and endless as eternity, and which sinks into insignificance every other study of the human mind. I mean the great scheme of salvation. The fallen and depraved nature of man, with its ten thousand illustrations and fearful consequences;—the remedy devised in the counsels of God for the restoration of that nature, no other than the incarnation and atonement of the Divine Being by whom all worlds were made, and which, predicted by prophets, and prefigured by types, and innumerable portents, at length took place in our world;—the fact itself, strange, tremendous, and mysterious, that God, leaving the throne of his power, and the pavilion of his glory, and divesting himself of the attributes of Deity, should assume the form of humanity, and walk upon the earth, and mingle among men, and become acquainted with sorrow, and engage in some dreadful conflict, and undergo some terrible infliction of wrath; and all this for the purpose of restoring us to lost happiness;—the consequences of this event, whereby, through the mysterious agency of the Holy Ghost, man is renewed in more than his pristine purity;—the destruction of our world, the solemn judgment of the children of men, which we are told will then take place, when in righteousness God will make a separation of mankind, some to happiness, and some alas! to death;—the whole being connected with, and terminating in, what is expressed by a word of awful meaning, *ETERNITY*: these are but faint and imperfect pencilings of the sublime, the intensely interesting topics which Christianity unfolds.

Here then is an exhaustless store of intellectual enjoyment. Christianity speaks to every power of man. It has solemn announcements for his understanding, high arguments for his reason, and gorgeous descriptions for his imagination. It has revolutions and schemes of high policy for the lover of history, profound speculations for the lover of wisdom, and ethereal creations for the lover of poetry. It has fields of enterprise for the young, and regions of rest for the old, and words of comfort and joy for all. Angels, high in intelligence, from their abodes of bliss, desire to look into these things, as furnishing even to their privileged minds, food for delightful contemplation;—and shall man, thirsting after knowledge and ever following after happiness—shall man for whom they were especially designed—shall man who alone is personally and most deeply interested—shall he turn away his gaze, and fix his attention on the contemptible objects beneath and around him? O, that all might know to what stores of knowledge, and fountains of bliss, Religion can lead them! There is no emotion of pleasure, no feeling of delight gathered from the subjects of human literature, whether appealing to the understanding, the imagination, or the affections, but which is infinitely surpassed by the contemplation of topics which the Christian religion supplies. And we may with confidence assert, that, were it but for the pure, and enlarged, and elevated intellectual enjoyment which it affords, the mere knowledge of Christianity as a science is incomparably the greatest blessing which can

be obtained by man, to say nothing of the knowledge of that same Christianity in its *saving power*.

*Christianity purifies and enhances the social enjoyments of life.*—It leads us not to balls and concerts, to crowded theatres and splendid assemblies, through the giddy mazes of fashion, the heartless pleasures of the world, and bustling scenes of dissipation,—no: it strips these things of all their charms. To the Christian, they appear in the last degree insipid and unprofitable. He turns to higher, purer, more lasting pleasures.

These pleasures he finds in the bosom of his family: let but the gospel of peace enter into any family, and by its holy influence it terminates all dissensions, soothes every irritation, binds every member of it in one close band of love, and makes home a source of pure and lasting enjoyment. There will be found the free confidence of affection, the open interchange of thought, the reciprocal action of meek and mutual love. There every kindly feeling is cherished, every selfish one destroyed. Whatever in their different employments or pursuits may have been found to instruct or amuse, is brought by each to the domestic circle, as to a common centre, and shared with willing and delighted auditors. Amid the rougher intercourse of men and the distracting cares of business, the Christian looks to his home as to a haven of repose, where his exhausted spirits will be renewed, and all his exertions most amply compensated. There, in the delightful comminglings of thought, and feeling, and affection, the tumults of life, and the din of the world are lost and forgotten. In that sweet seclusion, the intellect brightens, the affections warm and expand, and joy, calm and pure, is for the time triumphant. And when waiting, as they will do, before the throne of the heavenly Grace, what can be compared to that warmth of devotional feeling, that solemn confidence, that holy joy, with which their aspirations for each other's welfare mingle with their supplications and thanksgivings to Him whom they know to be the God and Father of all? If there be any scene on earth on which He, whose delight is to bless, and whose nature is Love, sheds his richest blessings and holiest influences, that family must surely be one.

Nor does our Religion prohibit the enjoyment of friendship or the more extended intercourse of life. On the contrary he is the best Christian who is most active, and mingles most among men. But then it is in the exercise of that brotherly love which is one great branch of his duty. It is to be active, and most forward in relieving the poor, in protecting the fatherless and oppressed, and in promoting every scheme of benevolence, whether extending to his neighborhood, his country, or mankind at large. And who does not admit that these employments are a source of solid and permanent satisfaction?

In other respects, in what may be termed our domestic intercourse with our fellow-men, Christianity, certainly, circumscribes our range. It teaches us to discriminate; but the effect is, most materially, to increase our pleasure. It shews us that the true enjoyment of social life consists not in the accumulation of numbers, nor is it aided by the excitement of wine. With heads clear from temperance, but with hearts warm with benevolent feelings, we join in pleasing intercourse with the friends of our youth and the companions of our manhood. Nor is there any subject worthy of our rational nature, interdicted from our communion. We engage, as well



as others, in "search of deep philosophy, art, eloquence, and poesy;" but we not unfrequently press on to still more interesting subjects—the love of God to man, our faith in Christ, and hopes of heaven: and when thought kindles thought, and intellect sharpens intellect, and imagination warms and glows, our sentiments expand, our piety deepens, and we then experience the true enjoyment of our high and social nature, an enjoyment exquisite, permanent, and beneficial.

But Christianity also furnishes that peculiar and stirring sensation which is felt in the presence of multitudes. We go up together with "the great congregation," and mingle "in the solemn assemblies." We are glad when the people say unto us, "Come and let us go up unto the house of the Lord." And how thrilling are our emotions when they raise, as with one voice, the high praises of God; or in silence bow down in deep adoration; or listen with reverend attention, to the solemn announcements of the messenger of the Eternal; while the thought that the sentiments which are uttered are understood and received in every mind, gives to them that strange and peculiar power of impression, which can only be produced in the presence of a multitude. The various assemblies too, for the promotion of schemes of Christian philanthropy, which are so frequent in our day, form a source of high, and delightful, and most legitimate excitement. In them our knowledge is increased, our minds are awakened to a sense of our duties, our sympathies stimulated, and our feelings of benevolence called into exercise. These things, and such as these, more than compensate for the want of the interest of the card table, the gaiety of the ball room, and the excitement and splendour of the theatre.

Lastly, and to sum up all in one word, *Christianity confers happiness*. I say emphatically, happiness. Without it, there can be no happiness. All else is hollow, false, and fantastic, luring to destruction, and ending in woe. But Christianity bestows happiness in the true sense of the word—happiness, solid and complete, and which no power of earth or air can disturb. It does this, as we have seen, by cleansing man from the guilt of sin, and freeing him from the fear of death; by raising and purifying his enjoyments; and above all, by restoring him to the favour of God, with all its attendant blessings.

The Christian enjoys the favour of God.—"Being justified by faith, we have peace with God through our Lord Jesus Christ;" and though once far from Him and far from righteousness, we are now brought nigh by the blood of Christ, are "become fellow-citizens with the saints, and of the household of God." Would the favour of a great and virtuous prince be esteemed as invaluable? How then, are we to esteem the favour of Him, who is King of Kings and Lord of Lords, whose favour is life, whose smile is bliss. As a consequence of favour, the Christian enjoys communion with God. Who is not gratified at being admitted into the company of the wise, the amiable, and the good? But how far above all estimate, is the privilege of being admitted into the presence of the "great and lofty One, who inhabiteth the praises of eternity," whose hands are filled with blessings, and who is ever kindly attentive to the voice of our supplications? And whereas the company of our best worldly friends can only be enjoyed at intervals; the ear of our heavenly Father is open to our cry at all times and seasons, and we are invited to come with all confidence. He de-

lights in hearing and answering our prayers, and has promised that he will never leave us nor forsake us. O wonderful condescension! O ineffable love! what ingratitude to despise it! what madness to reject it!

To crown all, God imparts to us the rich influences of his Holy Spirit. It is the Spirit which performs to us the office of a comforter, and leads us into all truth. It cleanses us from sin, counteracts our depraved nature, and makes us new creatures. Old things pass away, and to us, all things become new. The more we enjoy of that spirit, the less influence do our evil tempers and passions, which are the sole source of human misery, possess over us; while all these virtues, which produce satisfaction and pleasure, are strengthened and cherished. It exalts our characters, regulates our passions, fills our hearts with kind and benevolent feelings, makes us useful in our generation, enables us to walk in the light of God's countenance, and sends us on our way rejoicing.—Nothing has a greater tendency to form an elevated and philanthropic character than the sincere and full reception of Christianity. "The fruit of the Spirit," to use the words of inspiration, "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—Not that the Christian is free from the sorrows and troubles of life. No; but to him sorrow is deprived of the poison of its sting; and even amid the greatest troubles, he enjoys that internal peace and confidence, which God alone can give, and which no event on earth can disturb. "Sorrowing yet always rejoicing," is the brief but true description of his state. Amid all the storms of life, "his peace flows as a river." In all his griefs and troubles, he is cheered by the certainty of attaining to "the rest prepared for the people of God."

Here, then, is the happiness of true religion. It introduces man, a mortal worm, into communion with the Holy One, the giver of life, the ruler of the universe; and the consequence of that communion is, to assimilate him, more and more, to the likeness of God. He is renewed in righteousness and true holiness, and is changed from glory to glory as by the Spirit of the Lord.—This happiness is the only true happiness. It is the only happiness of which our nature is capable—for it consists "in righteousness, and peace, and joy in the Holy Ghost,"—"a joy unspeakable and full of glory."—The Christian, thus realizing the happiness of religion in the present life, possesses, at the same time, a glorious prospect beyond the grave.—While doing his Master's will on earth, he has his eye ever fixed on the recompense of reward, in the attainment to a higher state of pure felicity, where sin and sorrow are unknown, in a better country, which is an heavenly, where God hath prepared a city for his people. "And the city hath no need of the sun, neither of the moon, to shine in it: for the glory of God doth lighten it, and the Lamb is the light thereof." "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads: And there shall be no night there: and they need no candle, neither light of the sun; for the Lord giveth them light: and they shall reign for ever and ever." "These sayings are faithful and true. It is true that Religion strews flowers in our path, and fills the air with fragrance; leads us to prospects of beauty, and bowers of bliss; to fountains of pure water, clear as crystal; to hills of living green, and to the top

of lofty mountains, where, like the Patriarch of old, we behold, in extended prospect, the promised land, the realms of pure delight, the regions of golden joys, to which in due time we shall be transferred, and which we shall enjoy for ever. "Her ways are ways of pleasantness, and all her paths are peace."

Wesleyan Meth. Prot. Mag.

#### DEVOTIONAL.

##### THE CONFIDENCE AND JOYOUS ANTICIPATIONS WHICH FLOW FROM FAITH.

"My soul fainteth for thy salvation; but I hope in thy word."—Ps. cxix. 81.

The salvation of the Gospel was the constant object of faith and desire to the Lord's people, under the dispensation of the Old Testament. The language of the Church was that of the most exalted triumph, in the glowing anticipation, and indeed as if in the full possession of the promised blessing—"It shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation. I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." And as it was the joy of their living moments, so was it the support and consolation of their dying moments.—"I have waited for thy salvation, O Lord," was the expression of the dying Patriarch's faith. The last words of this "sweet Psalmist of Israel," whose "soul was now fainting for God's salvation," are marked by the same confidence in a dark and forboding prospect as regarded his family—"Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure; for this is *all my salvation* and all my desire, although he make it not to grow." Good old Simeon, in the break of the Gospel-day, was ready to "depart in peace, for his eyes had seen God's salvation." And if our souls are under the heavenly influence of this salvation, we shall find it natural to appropriate those feelings of ancient believers to ourselves, as descriptive of our own experience, nor will any other interpreter be needed to explain them.—There will be an uneasiness felt in any interruption of our enjoyment, that shows the soul to be "fainting for this salvation." Nothing will satisfy but the Saviour.—The tempting offer of "all the kingdoms of the world and the glory of them," would fail in attraction. Still the cry would be—"Say unto my soul, I am thy salvation." "Let thy mercies come also unto me, O Lord, even thy salvation according to thy word." If I am the lowest expectant of this salvation, I ought to feel myself richer than the sole possessor of this world's portion. And therefore if the Lord hides his face, I would look to no other quarter, I would stay by him, and "wait on him," though days and months and years may pass away, "until he have mercy upon me." "My soul fainteth for his salvation," and with "the fullest cup of earth's best joy" pressed to my lips, my heart would burst with despair of satisfaction, "but" that "I hope in his word." "By this hope I am saved." In "the patience of hope," I am resolved to wait until the last moment, lying at the footstool of my Saviour, until I am spurned away from his presence. I am looking for the "assurance of this hope"—when I shall be able to anticipate



the prospect of eternity, and with "the earnest of" the heavenly "inheritance" in my soul, to echo the voice of my coming Saviour—"Even so come, Lord Jesus." Then, Christian, do you not see, and testify, how precious and important a part of our armor is Hope? As an "helmet," it has "covered our head in the day of battle," from many a "fiery dart of the wicked." In times of darkness, when the restless foe is too successful in hiding the prospect from the eye of faith, so that the child of God can scarcely, if at all, mount up and sing—even then Hope remains, and lights a taper in moments dark as the chambers of the grave—"Yet the Lord will command his loving kindness in the day time, and in the night season his song shall be with me, and my prayer unto the God of my life." And when the "afflicted, tempest-tossed" soul is trembling at the prospect of impending danger—at this moment of infinite peril, Hope holds out the "anchor sure and steadfast," so that in the awful crisis, when "deep calleth unto deep, and all the waves and billows are going over us," most unexpectedly "an entrance is ministered unto us abundantly," in the Lord's best time, into our "desired haven." And it is this hope alone that sustains us. Were we to conceive of God according to the notions of our own hearts, we should give way to most unbelieving impatience. But in the believing apprehension of the divine character shining forth in the word with such love and wisdom, such tenderness and grace, we find our hope to be increased, comforted, and encouraged. The strength of the strongest of God's people proves but small, when afflictions press heavy, and expected health is delayed.—But though the "soul fainteth," it cannot fail. Looking to the word, it gathers strength and hope. Faith is indeed the soul's venture for eternity—but it is a sure venture—upon the ground of the word of God—stamped with such a marvellous mysterious impression of the glory and faithfulness of God, and communicating such divine power and refreshment to the "fainting soul," that the believer is constrained to produce his experience of its efficacy for the support of his tempted brethren.—"I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." *Bridges.*

#### THE CHRISTIAN'S HOPE.

The sin and misery which abound in this evil world, and which make the whole creation groan, must often make the Christian long after that state of eternal blessedness when the Church at large will enter into rest, and be happily secured where sin cannot intrude, or a pang of sorrow be realized. It is a joyful thought that we are nearer our salvation than when we first believed; that the night is far spent, and the day is at hand when we shall be emancipated from a state of suffering and death.

The Scriptures exhibit an enlarged and consoling view of the glory which awaits the dying believer: to be "absent from the body, is to be present with the Lord."

May the transitory and uncertain nature of all sublunary things tend to fasten us more securely upon the *Rock of ages*; may every change remind us that here we have no continuing city, but are fast hastening to that invisible world, where we shall be associated with the spirits of the just made perfect. The time and the manner of our departure we must leave; but whatever be the means of removing a true believer

from this world to a better, whether by famine, sword or pestilence, all is wisely ordered, and appointed; for "what shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or sword; nay, in all these things we are more than conquerors through him that loved us."—*Christian Guardian.*



#### BALTIMORE:

FRIDAY, JULY 27, 1832.

*Glorious things are spoken of thee, O city of God.*

Christianity is now presented in so many interesting forms, and is incorporated with so many valuable institutions, that there seems to be more danger that men will lose sight of the genuine spirit of religion, in their excessive admiration of its attractive influence and power, than that they will pay no attention to it at all. Nor is this fear to be felt and expressed in regard to such only as make no profession of experimental godliness, whilst they avow great respect for the truth and worship of religion, and mingle, it may be, with some character of seriousness in its solemnities; it is also, and even with much greater concern, to be indulged in behalf of the real disciples of Christ; of those who not only have the form, but have also felt the power of godliness. Now, however many or useful the plans of religion may be, in which we are embarked; however engaging or imposing the charities, with which we are connected, in the name and under the sanction of the New Testament, and the most unqualified suffrage and approbation of the Christian world, yet every man should know that the true and only ground of his character and pretensions as a Christian, is, that his own heart is right with God, that the purity of the gospel dwells and reigns there, and that in virtue of such a spiritual condition, he can with confidence hold intercourse with God, and feel a holy and heavenly consolation in his service.

The ruling spirit of the present day is, or appears to be, the love of novelty. We might be excused, no doubt, for saying, that so strong is the prevalence of this passion, that in many instances, and on many subjects, it rises almost to absolute infatuation. That it rules in religious matters no one can doubt, who has eyes to see, and ears to hear; and that on such a subject it should exert no inconsiderable sway, can be as little doubted. The various forms in which our Saviour himself communicated his heavenly instructions, the diversity of talent, he suil employs in the ministry of the word, the extensive field, even the whole world, on which Christianity was designed to act, and the numer-

ous interests which it was intended to affect and to improve, all go to shew, that novelty or variety in the services or plans of religion, is justly admissible, and may often be attempted with prospects of spiritual edification to the public mind. Man must be expected to be reasoned with, enlightened, convinced, and improved, according to the principles of his own nature. This every moralist knows, and therefore ministers of the gospel, of all instructors, should be most studious to understand this part of the philosophy of the human mind, that they may with more discernment and suitableness, teach and inculcate the sublime subjects of their commission. This might often be greatly auxiliary, if not absolutely effectual, to the accomplishment of that great object, which the apostle calls "rightly dividing the word of truth."

At this period, when camp meetings are in session, and other revival meetings and measures are in actual experiment and process, it would be well for ministers of the gospel to take these hints into consideration. We conceive that they are always in place, but probably more particularly so, when the attention of evangelical Christians is specially directed to the great work of spiritual advancement in their own souls, and of the conversion of perishing sinners, in their social use and improvement of extraordinary means of grace.

But all such attempts must fail of real and permanent effect, unless the glory of God and the salvation of men be the sincere and the paramount motive in making them. It will puzzle any man, let him try it when he will, to attain holiness of heart, by his mere efforts to enlarge the popularity and influence of his own church, by zealous attempts to shew off himself as a decided Episcopalian, a devoted Presbyterian, or a warm hearted Methodist. And so what he cannot effect in himself by such means, he will not be very apt by the same means to do for others. We say then, and would do it with emphasis, let us try all means, justified and accredited by the New Testament, for the conversion of men, and yet try them in the Lord, with the sole view of honouring his name, and magnifying the riches of his grace as displayed in that meek and adorable Redeemer who died for our sin and rose for our justification. In all our plans prayer should ever have a prominent place. To think of accomplishing any spiritual undertaking without prayer, is just as absurd as to calculate on effecting it without the divine aid. The one is instrumentally or mediately necessary, the other is absolutely and essentially so.—But why need we reason on so plain a point, if it needed illustration and proof. The whole subject is clearly taught in the bible, and there also is fully exemplified in the manner of the Apostles. They knew the gospel to be the power of God to salvation, and yet they knew full well that the gospel was to be preached forcibly and variedly in order to its effect, and that they



were to pray, and ask others also to pray, that the word preached might have free course and be glorified.

These thoughts we are prompted to offer, and to press home in their full force upon the minds of our brethren, both on account of the current season, which, as we have before intimated, is now employed in various extraordinary occasions of religious service, and also from the cheering intelligence which is weekly and almost daily saluting us from different sections of Zion, that God is graciously pouring out of his Spirit upon the souls of the people. This is animating indeed. O that we may labour for such success, and such fruit of our labour may God grant to bestow upon us in abundance!—And come it will, brethren, if ministers preach in demonstration of the spirit and of power, and be not so anxious to display in their sermons the lore of theology, and the charms of eloquence, as the wisdom which is from above, the pure and soul-saving truths of the cross of Christ; and if laymen will contribute their appropriate assistance, by uniting the prayers of their closets and the virtues of their deportment with the labours of the pulpit, that so, whilst the truth is preached there may be standing and living witnesses of its power to save.

Any person who shall procure and forward 8 punctual subscribers for this paper shall be entitled to a copy thereof for his trouble. Are there not many who can accomplish this?

Remittances for Books forwarded would be truly acceptable at this time to the publisher and Book Agent.

We have received the first No. of a semi-monthly paper under the title of "the Repository," published in Nashville, Tenn. It is devoted to Religion, Literature, the Arts and Sciences, &c. Edited by W. Peck. We wish the editor much success in his enterprise.

The Canadian Wesleyan Conference, in the Province of Upper Canada, held its session in Hillier on the 11th of June, 1832.—Their numbers are 1612.

#### CAMP MEETINGS.

A camp meeting of the Methodist Protestant Church will be held, by divine permission, at Shiloh meeting-house, near Barber's cross-roads, in the county of Isle of Wight, to commence on Friday, the 31st August. Brethren in the ministry of other orthodox denominations are affectionately invited to attend.

CHARLES ROUNDTREE,

July 20, 1832.

ROBERT B. THOMSON.

A camp meeting will be held at Spring Church in Greenville county, Virginia, to commence on Tuesday, the 2nd of October:—To which ministers of the Virginia Conference, and all friendly to religion and religious liberty are respectfully invited to attend.

BENEDICT G. BURGESS.

A camp meeting will be held on Centreville Circuit, Salem county, W. Jersey, to commence on Friday, August 17, at which time and place our friends are respectfully invited to attend; and the friends of Zion of all denominations are requested to pray for us, that God may be present to kill and make alive.

JOSEPH BARLOW.

A Camp-meeting for Charlestown circuit will be held in the vicinity of Danville, 9 miles from Madison, Indiana, commencing the 16th of August. Ministerial assistance, and a general attendance of our friends is earnestly solicited.

ANCEL H. BASSETT.

Am I using every proper effort to increase the patronage and by that means the circulation of the church paper? What have I done in this matter—much, little, or nothing? How much will the cause of Christian liberty have been promoted by me in this way? Will my name and my services go down to posterity associated with a spirit of true Christian enterprise? Let each answer in this matter according to truth. Christian liberty expects every one of its friends and advocates to do his duty. Have I done mine? If not, shall I not begin at once?

#### YOUTHS' DEPARTMENT.

##### RELIGION TO BE TREATED WITH REVERENCE.

Impress your minds with reverence for every thing that is sacred. Let no wantonness of youthful spirits, no compliance with the intemperate mirth of others, ever betray you into profane sallies. Beside the guilt which is thereby incurred, nothing gives a more odious appearance of petulance and presumption to youth, than the affectation of treating religion with levity. Instead of being an evidence of superior understanding, it discovers a pert and shallow mind, which vain of the first smatterings of knowledge, presume to make light of what the rest of mankind revere.

At the same time, you are not to imagine that when exhorted to be religious, you are called upon to become more formal and solemn in your manners than others of the same years, or to erect yourselves into supercilious reprovers of those around you. The spirit of true religion breathes gentleness and affability. It gives a native unaffected ease to the behaviour. It is social, kind, and cheerful; far removed from that gloomy and illiberal superstition, which clouds the brow, sharpens the temper, dejects the spirit, and teaches men to fit themselves for another world by neglecting the concerns of this. Let your religion, on the contrary, connect preparation for heaven with an honorable discharge of the duties of active life. Of such religion discover, on every proper occasion, that you are not ashamed; but avoid making any unnecessary ostentation of it before the world.—*Blair*.

##### THE SEASON OF YOUTH.

"Our most important are our earliest years."

With the strictest propriety has Youth been called the Spring-time of human life. To that season of the year it is in many respects analogous. Like a fertile field, the mind is ready to produce, according to the seed that is sown in it. The affections are then like the pliant twigs,

ready to incline according to any given direction, and the understanding is, as it were, putting forth its buds, which proper cultivation will bring to maturity, and enable to expand in blossoms, and bear most perfect fruit. And upon this analogy, a strong argument may be founded in favour of the cultivation of the youthful mind.

Suppose it to be neglected, and what is the consequence? An awful consequence, to which too ample testimony is afforded. It is a well known fact, that if a fertile field be left to itself, unimproved, it will produce nothing but useless briars, nay more—it becomes the recipient and fosterer of every noxious seed, which the winds of heaven may fortuitously lodge in its bosom. So it is with the uncultivated mind and unimproved affections—they retain their native rudeness, and, on account of their natural depravity, are easily susceptible of the baneful contagion of every bad example.—*Youth's Comp.*

##### THEMISTOCLES.

Themistocles, when a very young man, was observed, soon after the famous battle of Marathon, in which Miltiades obtained so much glory, to be much alone, very pensive, unwilling to attend the usual entertainments; and even to watch whole nights. Being asked by some of his friends, what was the cause of all this, he answered, "The trophies of Miltiades will not suffer me to sleep." Thus, fired with the love of glory, he became, in a few years, the first man in Greece.

Young Christians, Faith presents to your view far greater glories than Greece could bestow on her most successful heroes. The perishing honors of Miltiades and Themistocles are not worthy to be compared with the glory that shall be revealed. Could they forego all the pleasures of youth to have their names enrolled in the records of fame, and cannot you, by the help of Almighty grace, become a good soldier of Jesus Christ, in hope of obtaining a crown of glory that shall never fade away?

##### THE STREAM OF LIFE.

"Life bears us on like a stream of a mighty river. Our boat, at first, glides down the narrow channel, through the playful murmuring of the little brook and the winding of its grassy border.—The trees shed their blossoms over our young heads: the flowers on the brink seem to offer themselves to our young hands: we are happy in love, and we grasp eagerly at the beauties around us—but the stream hurries on, and still our hands are empty.

"Our course in youth and manhood is along a wider and deeper flood, amid objects more striking and magnificent. We are animated by the moving picture of enjoyment and industry passing before us; we are excited by some short-lived disappointment. But our energy and our dependence are both in vain. The stream bears us on, and our joys and our griefs are alike left behind us. We may be shipwrecked, but we cannot be delayed: whether rough or smooth, the river hastens towards its home, till the roar of the ocean is in our ears, and the tossing of its waves is beneath our feet, and the land lessens from our eyes, and the floods are lifted up around us, and we take our leave of the earth and its inhabitants, until of our farther voyage there is no witness, save the Infinite and Eternal.

"And do we still take so much anxious thought for the future days, when the days which are gone by have so strangely and uniformly deceived us? Can we still so set our hearts on the



creatures of God—when we find by sad experience that the Creator is only permanent? Or shall we not rather lay aside every weight and every sin which does most easily beset us, and think of ourselves henceforth as wayfaring persons only, who have no abiding inheritance but in the hope of a better world, and to whom even that world would be worse than hopeless, if it were not for our Lord Jesus Christ, and the interest which we have obtained in his mercies."

## MISCELLANY.

## INSTANCES OF DILIGENCE IN READING THE SCRIPTURES.

"Read and revere the sacred page; a page  
Which not the whole creation could produce;  
Which not the conflagration shall destroy"  
Young.

Josephus testifies of his countrymen, that if asked concerning the laws of Moses, they could answer as readily as to their own names.—The Bereans are commended for *searching* the scriptures.—Timothy knew the scriptures from a child.—Aquila and Priscilla were so well acquainted with them, that they were able to instruct the eloquent Apollos, and "expounded unto him the way of God more perfectly."

Erasmus, speaking of Jerome, says, "Who ever learned by heart the *whole scripture*, or imbibed, or meditated upon it, as he did?"—Tertullian, after his conversion, was engaged night and day in reading the scriptures, and got much of them by heart.

The emperor Theodosius, wrote out the whole New Testament with his own hand, and read some part of it every day.—Theodosius, the second, dedicated a great part of the night to the study of the scriptures.—George, prince of Transylvania, read over the Bible twenty-seven times.—Alphonsus, king of Arragon, read the scriptures over, together with a large commentary, fourteen times.

The venerable Bede is said to have been a great reader of the Bible, and that with such affection, he often wept over it.—Bonaventure wrote out the scriptures twice, and learned most of them by heart.—Zuinglius wrote out St. Paul's epistles, and committed them to memory.

Cromwell, earl of Essex, in his journey to and from Rome, learned all the New Testament by heart.—Bishop Ridley thus attests his own practice, and the happy fruit of it: "The walls and trees of my orchard, could they speak, would bear witness, that there I learned by heart almost all the epistles; of which study, although in time a greater part was lost, yet the sweet savour thereof, I trust, I shall carry with me to heaven."

Dr. Gouge used to read fifteen chapters of the scriptures every day; five in the morning; five after dinner, and five before he went to bed.—Mr. Jeremiah Whitaker usually read all the epistles in the Greek Testament twice every fortnight.—Joshua Barnes, is said to have read a small pocket Bible, which he usually carried about with him, a hundred and twenty times over!—Mr. Roger Cotton read the whole Bible through twelve times in a year.—The celebrated Witsius was able to recite almost any passage of scripture in its proper language, together with its context; and the criticisms of the best commentators.—The learned Father Paul read over the Greek Testament with so much exactness, that having accustomed himself to mark every word, after he had fully weighed the import of it; he, by going often over it, and observing what he had passed by in a former reading, grew up

to such ripeness that every word in the New Testament was marked.

Sir Henry Wotton, after his customary public devotions, used to retire to his study, and there spend some hours in reading the Bible.—The excellent Sir John Hartop in like manner, amidst his other vocations,—made the book of God so much his study, that it lay before him night and day.—James Bonnell, Esq., made the holy scriptures his constant and daily study.—He read them, he meditated upon them, he prayed over them.—M. De Renty, a French nobleman used to read daily three chapters of the Bible, with his head uncovered, and on his bended knees.

Lady Frances Hobart read the Psalms over twelve times every year; the New Testament thrice, and the other parts of the Old Testament once.—Susannah, countess of Suffolk, for the last seven years of her life, read the whole Bible over twice annually.

The celebrated John Locke, for fourteen or fifteen years, applied himself closely to the study of the holy scriptures, and employed the last period of his life scarcely in any thing else. He was never weary of admiring the grand views of that sacred book, and the just relation of all its parts. He every day made discoveries in it, which gave him fresh cause of admiration. And so earnest was he for the comfort of his friends, and the diffusion of sacred knowledge amongst them, that even the day before he died, he particularly exhorted all about him to read the *holy scriptures*. His well known recommendation to a person who asked him, which was the shortest and surest way for a young gentleman to attain to the true knowledge of the Christian religion, in the full and just extent of it, he replied:—"Let him study the holy scriptures, especially the New Testament. Therein are contained the words of eternal life. It hath *God* for its author—*salvation* for its end—and *truth*, without any mixture of error, for its matter!"

The Rev. William Romaine studied nothing but the Bible for the last thirty or forty years of his life.—A poor prisoner being confined in a dark dungeon, was never indulged with a light, except for a short time when his food was brought him; he used then to take his Bible, and read a chapter saying, he could find his mouth in the dark, when he could not read.—Henry Willis, farmer, aged 81, devoted almost every hour that could be spared from his labour, during the course of so long a life, to the devout and serious perusal of the holy scriptures. He had read, with the most minute attention, all the books of the Old and New Testaments, eight times over; and had proceeded as far as the book of Job in his ninth reading, when his meditations were terminated by death.—The Shepherd of Salisbury Plain, by Mrs. Hannah More (which is no fiction,) in a conversation which he had with a Mr. Johnson, gives the following pleasing account of himself: "Blessed be God, that I learned to read when I was a boy. I believe there has not been a day for the last thirty years that I have not peeped into my Bible. If we cannot find time to read a chapter, we may to read a verse; and a single text well meditated upon, and put in practice every day, would make a considerable stock at the end of the year, and would be a little golden treasury. If children were thus brought up, they would come to ask for their *text* as they do for their meals. I have led but a lonely life, and have often had but little to eat, but my *Bible* has been meat, drink, and company to me;—and when want and trouble have come upon me, I don't know what I

should have done, if I had not had the promises of that book for my stay and support."

It has been the regret of several eminent men at the close of life, that they have not studied the scriptures with greater assiduity.—Salmasius, who was one of the most consummate scholars of his time, saw cause to exclaim bitterly against himself. "Oh," said he, "I have lost a world of time!—time, the most precious thing in the world! Had I but one year more, it should be spent in perusing David's *psalms*, and Paul's *epistles*!—Oh, sirs," said he, to those about him, "*mind the world less, and God more!*"

The Rev. James Hervey, at the close of life, said, "I have been too fond of reading every thing valuable and elegant that has been penned in our language; but were I to renew my studies, I would take my leave of these *accomplished trifles*; I would resign the delight of modern eloquence, and devote my attention to the *scriptures* of truth. I would sit with much greater assiduity at my divine Master's feet, and desire to know nothing in comparison of *JESUS CHRIST*, and him crucified." Dr. Samuel Johnson, on his death bed, particularly exhorted Sir Joshua Reynolds, "to read the Bible, and to keep holy the Sabbath-day."

I shall close this article with the declaration of two highly accomplished scholars, in favour of the Bible. The first is that of the renowned John Selden, whom Grotius calls, "the glory of the English nation." Selden had taken a deliberate survey of all kinds of learning, and had read perhaps, as much as any man ever did, yet at the close of life he solemnly declared to archbishop Usher that "there was no book in the universe, upon which he could rest his soul, *but the Bible*." The other is the well-known declaration of that wonderful linguist, Sir William Jones, who deliberately made the following entry in the fly leaf of his Bible: "I have regularly and attentively read the *holy scriptures*, and am of opinion, that this volume, independently of its divine origin, contains more sublimity and beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever language or age they have been composed!"

## HUMILITY.

If thou art a vessel of gold, and thy brother but of wood, be not high-minded, it is God that maketh thee to differ; the more bounty God shows, the more humility he requires. Those mines that are richest are deepest, those stars that are highest seem smallest, the goodliest buildings have the lowest foundations; the more God honoreth men, the more they should humble themselves; the more the fruit, the lower the branch on which it grows; pride is ever the companion of emptiness. O, how full was the apostle, yet how low was his language of himself,—"*Least of saints, last of apostles, chief of sinners, no sufficiency to think, no ability to do;*" all that he is, he is by grace; thus humility teaches us in our doings to draw strength from God, not from ourselves; in our graces ascribe their goodness to God, and their weakness to ourselves.—*Bishop Reynolds.*

Our youth, our manhood, and old age, are all of them due to God, and justice and mercy are to him equally essential; and as this life is a time of the possibilities of mercy, so to them that neglect it, the next world shall be a state of pure and unmingled justice.





## POETRY.

## THE CONVENIENT SEASON.

Alone he sat, and wept. That very night  
The ambassador of God, with earnest zeal  
Of eloquence, had warned him to repent,  
And like the Roman at Drusilla's side,  
Hearing the truth, he trembled. Conscience wrought,  
Yet sin allur'd. The struggle shook him sore.  
The dim lamp warn'd—the hour of midnight toll'd;  
Prayer sought for entrance, but the heart had clos'd  
Its diamond valve. He threw him on his couch,  
And bade the spirit of his God depart.  
—But there was war with him, and he sigh'd—  
"Depart not utterly, thou Blessed One!  
Return when youth is past, and make my soul  
Forever thine."

—With kindling brow he trod  
The haunts of pleasure, while the viol's voice,  
And beauty's smile, his joyous pulses woke.  
To Love he knelt, and on his brow she hung  
Her freshest mirth-wreath. For Gold he sought,  
And winged Wealth indulged him, till the world  
Pronounc'd him happy. Manhood's vigorous prime  
Swell'd to its climax, and his busy days  
And restless nights swept like a tide away.  
Care struck deep root around him, and each shoot  
Still striking earthward, like the Indian tree,  
Shut out with woven shades the eye of Heaven,  
When lo! a message from the Crucified—  
"Look unto me, and live." Pausing he spake  
Of weariness and haste, and want of time,  
And duty to his children, and besought  
A longer space to do the work of heaven.  
—God spake again, and when Age had shed its snows,  
On his wan temples, and the palsied hand  
Shrank from gold-gathering. But the rigid chain  
Of habit bound him, and he still implor'd  
A MORE CONVENIENT SEASON.

"See, my step  
Is firm and free—my unquench'd eye delights  
To view this pleasant world, and life with me  
May last for many years. In the calm hour  
Of lingering sickness, I can better fit  
For vast Eternity."

—Disease approach'd  
And Reason fled. The maniac strove with death,  
And grappled like a fiend, with shrieks and cries,  
Till darkness smote his eye-balls, and thick ice  
Clos'd in around his heart-strings. The poor clay  
Lay vanquished and distorted. But the soul—  
THE SOUL WHOSE PROMIS'D SEASON NEVER CAME  
To hearken to its Maker's call, had gone  
To weigh His sufferance with its own abuse,  
And, bide the audit. Mrs. Sigourney.

## THE BIBLE.

Hast thou ever heard  
Of such a book? The author, God himself;  
The subject, God and man, salvation, life,  
And death—eternal life, eternal death.  
Most wondrous book! bright candle of the Lord!  
Star of eternity! the only star  
By which the bark of man could navigate  
The sea of life, and gain the coast of bliss  
Securely! only star which rose on Time,  
And, on its dark and troubled billows, still  
As generation, drifting swiftly by,  
Succeeded generation, threw a ray  
Of heaven's own light, and to the hills of God,  
The eternal hills, pointed the sinner's eye.  
By prophets, seers, and priests, and sacred bards,  
Evangelists, apostles, men inspired,  
And by the Holy Ghost anointed, set  
Apart, and consecrated to declare  
To earth the counsels of the Eternal One,  
This book, this holiest, this sublimest book  
Was sent. Pollok.

## INTELLIGENCE.

## CHOLERA.

PHILADELPHIA.—The reports of the 19th, 20th, 21st, and 22d inst. are favorable, no cases having been reported on those days.

Board of Health—Philadelphia, }  
HEALTH OFFICE, July 20,—noon. }

There has been no case of Malignant Cholera reported to the Board of Health since Tuesday, the 17th inst.  
By order, WM. A. MARTIN, Clerk.

Health Office, July 21—noon.

No case of Malignant Cholera reported this day.  
By order, WM. A. MARTIN, Clerk.

NEW YORK.—The report of Friday, the 20th, shows a further increase of cases and deaths, viz:

	New Cases.	Deaths.
City private practice,	132	48
Hospitals,	66	42
Bellevue,	28	10
	226	100

We understand that 10 cases of cholera, six of which terminated fatally, occurred at Yorkville, on Thursday. Yorkville is a little village about five miles from New York, on the Harlem Road—the most elevated ground on the Island.

NEW YORK, Saturday, July 21.

	New Cases.	Deaths.
City, private practice,	262	90
Hospitals,	29	4
Bellevue,	20	10
	311	104

We have a letter from Perth Amboy, of this morning, contradicting the report, as published in this paper last evening from a New Jersey paper, and of the arrival of a French brig full of passengers, &c. There was no such, and no cholera of any sort.

NEW YORK, Sunday, July 22.

	New Cases.	Deaths.
City, private practice,	154	50
Hospitals,	85	40
	239	90

BROOKLYN, Sunday, noon.

Seventeen new cases and two deaths, reported, for the last 24 hours.

BUFFALO, 17th inst.—The Board of Health, report three cases of Cholera, two of which have terminated fatally.

TROR, Thursday.—A report made by the Board of Health, at 12 o'clock, M., says: "The board of physicians report an increased degree of epidemic disease prevailing in this city for the last twenty-four hours. Within the last twenty four hours, four fatal cases have occurred, two of which may be properly termed malignant cholera."

ALBANY BOARD OF HEALTH, July 19.

New cases of epidemic cholera 20, 11 of which are severe. Deaths 6.

MONTREAL, 17th July.—The report of the Board of Health for Saturday, 13th, was

	3 cases	4 deaths.
Sunday, 14th,	6	5
Monday 15th,	21	10

This difference on Monday shows the operation of the excesses committed on Sunday.

The official report of cases at York, U. C. on the 12th inst. derived from the British Consul here, gives new cases 7, dead 2; total since commencement, 112 cases, 55 deaths.

## TO THE PUBLIC.

Richard Groves, left his father, while in the District of Columbia, in America, in December, 1830, since which he has not been heard of. It was supposed he had gone back to England, but his father having returned, and not found him, takes this method to inquire for his lost son. At the time he absented himself, he was 11 years of age. Any information respecting him, sent to William Hart, Alexandria, D. C. will be thankfully received, and transmitted to his distressed parents.

Editors will serve the cause of humanity by giving this an insertion in their respective papers.  
Alexandria, July 10, 1832.

## BUSINESS DEPARTMENT.

Remittances received on account of this paper, since the 28th number, viz:

Stephen Taylor. By Daniel Gibbons, for William Powell, Levi Morgan, and Z. Morgan. Levin Howard, John Barnham. By Thomas Jacobs, for John Bright. By H. T. Bush, for James Blasdel. By William Collier, for Charles B. Martin, Samuel Thomas, Elizabeth Dorsey; and Philemon Dorsey. John Hines, William Arthur. By Edmund D. Tarver, for Edwin S. Price. By Miles King, for George W. Adams. By J. Jones, for himself, \$1 50, and E. Ellis. By W. L. Chappell, for E. Hall, R. Finkbine, J. Simpson, J. Tuttle, Isaac Snyder, and G. Conklin. Daniel Bromley. By B. G. Burgess, for P. W. Adams, J. Wamsley, and Jesse Bradley.

Remittances on account of First Volume, since the 28th number, viz:

By Thomas Jacobs, for David Price. By W. L. Chappell for R. Ragen, and W. Lockhart. By B. G. Burgess, for Capt. R. Weaver.

Receipts for Books—gratefully recorded, since the 28th No.

Stephen Taylor,	\$8 00
Daniel Gibbons,	9 00
J. M. Jennings,	15 00
W. Collier,	2 00
D. Bromley,	5 50
B. G. Burgess,	49 50
E. D. Tarver,	7 50
N. Gage,	1 00

Letters Received since the 28th number.

Benjamin W. Johnson, Henry Hoss, Daniel Gibbons, 2. David Goodner, L. R. Reese, David Ayres, John Burnham, D. & J. Ames, Thomas F. Norris, Jacob M. Jennings, N. Snethen, 2. Thomas Jacobs, Edward Mullikin, J. Barnes, C. C. Hollway, H. F. Busch, Thomas Beaton, W. A. Gillespie, R. Spencer, E. Conner, James Hall, John Hines, James D. Hines, William Collier, W. L. Chappell, Miles King, E. D. Tarver, E. Harrison, W. P. Mallroy, Daniel Bromley, Arthur Smith, Joseph Barlow, Ira A. Easter, B. G. Burgess.

Books forwarded to the following persons, since the 28th number, viz:

Daniel Gibbons, Middletown, Virginia, one package, care of John Philips, Union-town, Pa. per stage. Robert Scott, Mount Pleasant, Ohio, one package, per wagon. Miles Nash, care of E. P. Nash & Co Norfolk, Va. one package, per steam boat. B. G. Burgess, care of D'Arcy Paul, Petersburg, Va. one box, per steam boat.

Dr. Mosheim's Ecclesiastical History, with Continuations by Drs. Coote and Gleig, down to 1826.

This valuable work exhibits, in a lucid, forcible, and highly interesting style and manner, the variations of Church Power from the earliest period, as displayed throughout the different centuries of the church.

To this edition will be added, the rise of the Methodist Protestant Church, prepared specially for this edition. Our brethren and friends who have received proposals for subscriptions to this valuable work, will please report to the Book Agent without delay, as the edition is limited. Prospectuses will be forwarded on immediate application—there are but few left. We hereby thank those who have made returns of the number of copies they will require for their subscribers. We will endeavour to have all supplied who report their lists between this and the 20th of September next.

Baltimore, July 20, 1832.

## TERMS.

Three Dollars for the year's subscription, if not paid by the first of July.

Two Dollars will be expected of all who pay at the time of ordering the paper, and will entitle the subscriber to receive the paper for the entire year. All new subscribers are required to pay at the time of subscribing.

Two Dollars and Fifty Cents will entitle the present subscribers to the paper for the year, if paid before the first day of July, next.—Fifteen Dollars remitted for new subscribers in advance, will entitle the person remitting to one copy gratis for the year.